

Intimate Partner Violence: The Moderating Role of Personality Trait and Religion

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ABSTRACT

Objective: Intimate partner violence which is an aspect of family violence has most often than not affected peaceful family growth across the world, while it is largely portrayed that men are the sole perpetrators of IPV and women its victims. Statistics across countries in America, Asia, Europe and Africa have shown men to be victims as well, both in heterosexual and homosexual family, thus IPV can be perpetrated by both sexes just as they can also be victims. This study therefore assessed the moderating role of personality trait and religion on intimate partner violence in heterosexual relationship. Using a mixed method, 384 residents of Uyo metropolis were surveyed and 10 in-depth interviews was conducted among Psychology and Sociology lecturers from the University of Uyo Akwa Ibom state. The big five factor model served as its theoretical orientation. The big five personality inventory, religious orientation test and intimate partner violence propensity scale were used in generating data. Data were analyzed using SPSS version 20 software. Chi square test was used to test relationships while their long-run influence was ascertained using multiple and binary logistics linear regression analysis. Findings show that majority of the respondents have abused their partners physically or psychologically. Findings show personality traits and religion as independent and joint predictors of intimate partner violence. It is recommended that clinicians, psychiatrists among other related professionals should always consider personality traits and religion when dealing with issues on IPV.

Keywords: Intimate Partner Violence, Personality trait, Religion, Big five factor

INTRODUCTION

Intimate partner violence (IPV) which is an aspect of family violence is a public concern (Ministry of Health, 2008; Madalena, Carvalho & Falcke, 2018). IPV is a behaviour within an intimate relationship that causes physical, sexual or psychological harm, including acts of physical aggression, sexual coercion, psychological abuse and controlling behaviours and can be perpetrated by both sexes across all race, cultures, sexual orientations among others (Capaldi, Kim & Shortt, 2007; WHO, 2010; Ellsberg et al., 2014; Ali, Dhingra & McGarry, 2016). However, the prevalence and consequences are not symmetrical, since violence by men against women are easily reported and can be much more injurious than that by women against men (Straus, 2011).

For instance, there is a widespread of IPV among US couples with data from the National Intimate Partner and Sexual Violence Survey (NISVS) indicating that 23% of women and 14% of men in the U.S. reported having experienced severe physical violence, 16% of women and 7% of men have experienced sexual violence, 10% of women and 2% of men in the U.S. reported having been stalked, and nearly half of all women (47%) and men (47%) have experienced psychological aggression, such as humiliating or controlling behaviours from an intimate partner in their lifetime (Maneta, Cohen, Schulz & Waldinger, 2013; Niolon et al., 2017; Smith et al., 2017). According to a 2004 survey in Canada, the percentages of males being physically or sexually victimized by their partners was 6% versus 7% for women. However, females reported higher levels of repeated violence and were more likely than men to experience serious injuries; 23% of females versus 15% of males were faced with the most serious forms of violence including being beaten, choked, or threatened with or having a gun or knife used against them (Namadi, 2017). Also, 21% of women versus 11% of men were likely to report experiencing more than 10 violent incidents (Adebayo, 2014). A 2010 survey of over 21,000 residents of England and Wales by the UK Home Office showed that 7% of women and 4% of men were victims of domestic abuse in the last year (Kevin, Kathryn, Simon & Philip, 2011).

Although women are the most affected in Africa largely due to patriarchy, statistics in Nigeria, South Africa, Kenya, Zambia, and Tanzania among others however, has reported IPV against men amongst married couple's even though under reporting has constituted a major setback for the men (Watts & Zimmermann, 2002; Namadi, 2017). Commonly, victims of IPV suffer from post-traumatic stress disorder, anxiety disorders, depression, increased functional impairment such as loss of employment and increased health care needs among others beyond the proximate issues of personal danger and threat (Warren, 2015). Among the many factors believed to contribute to IPV are a history of childhood abuse, jealousy, the need for power, and relationship dissatisfaction, others include religion, personality traits and disorders (Hosser, Raddatz, & Windzio, 2007; Costa & Babcock, 2008; Hines, 2008; Ross & Babcock, 2009; Maneta et al., 2013; Warren, 2015). This study deems it necessary to investigate the moderating role of personality traits and religion on IPV.

Personality traits according to the Diagnostic and Statistical Manual of Mental Disorders (DSM-IV) of the American Psychiatric Association are enduring patterns of perceiving, relating to and thinking about the environment and oneself that are exhibited in a wide range of personal and social context. They are found to predict how people react to others, how they perceive and solve issues, and how they address stressful situations in their environments (Oluwasanmi, 2017). Traits theorist such as Eysenck (1992), McCrae and Costa (1996) among others identified five

components of personality traits to include: neuroticism, extraversion, openness to experience, agreeableness and conscientiousness, which explains the emotional, interpersonal styles and attitudes of human beings. The relationship between personality traits and violent behaviours have been conducted for many years with results showing that perpetrators of violence in intimate relationships, by both sexes, can be grouped into three: antisocial offenders who are characterized by high level of psychopathic personality traits; dysphoric offenders are characterized by substantial apprehensiveness, depressiveness, as well as offenders with low level of pathology, people who rarely manifest violent tendencies (Rode, Rode & Januszek, 2015).

Similarly, religion or spiritual problem was a new diagnostic category added in the 1994 revised version of the American Psychiatric Association (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM). Prior to this inclusion, the only religious references were signs of psychopathology including cases of cognitive incoherence, catatonia, delusion, magical thinking, hallucinations or schizotypal disorders (Oluwasanmi, 2017). Religion has proved to be a difficult phenomenon to define with a larger number of theorists arguing that there is a distinction between religiosity and spirituality. People's participation in religious activities most often than not varies in the amount of involvement which makes them to have different views about prevailing, norms, values and issues. Thus, people's views on several topics, their actions and reactions may be dictated by their religion, and more directly the religious community they belong to.

LITERATURE REVIEW AND THEORETICAL FRAMEWORK

There are scarce studies that borders on the moderating role or influence of personality traits (Hoyt, Wray, Wiggins, Gerstle & Maclean, 2012; Yalch, 2012; Maneta, Cohen, Schulz & Waldinger, 2013; Rode, Rode & Januszek, 2015; Madalena, Carvalho & Falcke, 2018) and religion (Lehrer, Lehrer & Krauss, 2009; Warren, 2015; Houston-Kolnik, 2016; Ghodrati, Yazdanpanahi & Akbarzadeh, 2019; Mitchell, 2019) on IPV, even scarcer are studies that examine both personality traits and religion as predictors of IPV. Thus, studying the influence of personality traits and religious beliefs between perpetrators and non-perpetrators of IPV can have significant social and clinical implications due to the large number of people involved especially in Africa generally and Nigeria in particular where there are still several loopholes in the study of IPV.

The big five model (BFM) is therefore used to view this debacle. The BFM of personality is a conceptualization of personality comprising behavioural, emotional and cognitive patterns which comprehensively covers the five major traits that define human personality across cultures. The model holds the following description for each category: a person with a tendency to experience negative emotions such as anxiety and depression is categorized under NEUROTICISM. They may seem to use avoiding and distracting coping strategies, such as denying, wishful thinking and self-criticism, rather than more approaching strategies; EXTRAVERSION entails the tendency to be sociable, warm, active, assertive, cheerful, and in search of stimulation while they also love the company of others. They love being warm, assertive, impulsive, among others, however, individuals with low score tends to be reserved and quiet, not necessarily unfriendly (Edwards, 1998); OPENNESS TO EXPERIENCE entails the tendency to be imaginative, creative, unconventional, emotionally and artistically sensitive (Goldberg et al., 2006); also, AGREEABLENESS emphasizes the dimension of interpersonal relations, characterized by altruism, trust, modesty, and cooperativeness (Pawlik-Kienlen, 2007), however, an individual who

scores low on agreeableness will be rude, irritable, uncooperative, suspicious, and tend to cater for his or her own needs; and CONSCIENTIOUSNESS entails a tendency to be organized, strong-willed, persistent, reliable, and a follower of rules and ethical principles (Pawlik-Kienlen, 2007) while being aimless, negligent, careless and unreliable are characteristics of individuals with low score. Each of these factors is hierarchically defined by specific facets, which can provide a more in-depth description of the personalities of IPV perpetrators (Homayouni, 2011; Oluwasanmi, 2017). Human thinking, feelings and behaviour as well as their unique individuality as often debated by psychologist and social scientist contribute a lot to mental health which is why some people are more prone to mental health problems than others (Oluwasanmi, 2017). The study of personality therefore focuses on understanding individual differences in particular personality characteristics, such as perpetrating IPV on the one hand and on the other, understanding how the various parts of a person come together as a whole. Thus IPV can be occasioned by dispersing strength and weakness in any of the five psychological factors of personality.

Although researchers of the past have not really considered the impact of religion within a psychosocial model of explaining IPV, recent studies show that religion may have positive effects on both physical and mental health (Koenig, McCoullough & Larson, 2001). In a National Survey of Families and Households comprising 13,017 men and women in the United States Ellison and Anderson (2001) hypothesized that the likelihood of IPV can be reduced by religion because an individual's level of social integration is increased by religious communities which is believed to deter IPV by providing support, assistance with coping, and increasing opportunities for emotional release. Involvement in religious activities has the ability of reducing IPV by reducing the rates of alcohol and drug abuse, which are often regarded as common facilitators (Mitchell, 2019). Also, individuals who are highly religious are influenced by religious norms and values thus they are likely to promote the sanctity of marriage and condemn IPV (Jung and Olsen, 2017). However, the role of religious groups, especially the Abrahamic faiths, on IPV, tends to be that they endorse traditional gender roles where husbands are given authority to make binding decisions for wives and children which encourage wives to submit to and implement the husband's decisions. These beliefs can contribute to IPV by being interpreted as sanctioning men's violence against women (Jung and Olsen, 2017).

Data show that at least 59% of individual's worldwide view religion as a very significant aspect of their lives while 47% indicated that they attend religious activities on a typical weekend (Barna, 2005; CBS, 2006). Thus, the number of persons actively participating in religious activities, makes studying the relationship between personality traits, religion and IPV an objective task. Yet, there are very little studies on personality traits and religiosity as predictors of intimate partner violence, especially within the Nigerian population. This study was therefore guided by the following questions.

- a. What personality traits significantly influence intimate partner violence?
- b. How does religious lifestyle influence intimate partner violence?
- c. To what extent does personality traits and religious lifestyle jointly influence intimate partner violence significantly?
- d. What other factors can influence intimate partner violence?

METHODOLOGY

Adopting a mixed method, the researchers employed a survey design study of intimate couples in Uyo metropolis, Akwa Ibom state, Nigeria. Uyo has a total population of 305, 961; the target for this study were both sexes aged 20 years and above, with the figure put at 165, 377 (National Population Commission 2010). Those aged 18 and 19 were excluded due to the 2006 national population census age classification system in Nigeria. The sample for this study was 384, derived using the Cochran sample size determinant. The formula for Cochran's (1963) sample size

$$n = \frac{Z^2(pq)}{e^2}$$

determinant is stated as: Where: n= Required sample size, Z = Confidence level (1.96), p=Proportion of persons over 20 years (given in this study is 50% since the target population is

$$p = \frac{165377}{305961} = 0.5$$

known). i.e. 0.5,

q= Compliment of p (put at 50%). i.e. 0.5, e= Level of accuracy or margin error (put at 0.05).

Applying the formula therefore,

$$n = \frac{1.96^2(0.5)(0.5)}{0.05^2}$$

$$n = \frac{3.84(0.25)}{0.0025}, \quad n = \frac{0.96}{0.0025}, \quad n = 384$$

Uyo metropolis is divided into nine areas. 16 streets were randomly selected from the nine areas. The quota sampling technique was used in allotting number of respondents to the chosen streets, thus, 24 respondents were selected from each of the streets to fill the inventories. For the in-depth interview, five psychology and five Sociology lecturers from the University of Uyo were purposively selected to give their views. Data were collected quantitatively and analyzed using the statistical package for social sciences (SPSS) version 20, while the in-depth interview was transcribed to complement the quantitative response. Relationships between dependent and independent variables were tested using the chi square test (χ^2) while the predictions of their longrun significance were ascertained using the multiple and binary logistic linear regression analysis. The independent variables were personality and religious lifestyle and the dependent variable was IPV. The questionnaire was divided into 4 sections. Section A comprised of the socio-demographic characteristics of respondents. Section B: was the big five personality traits inventory (is a standardized psychological assessment instrument which contains 44 items, developed by John, Donahue and Kentle (1991) and validated by Umeh (2004) for use with Nigeria sample). Section C was the religious orientation test (is a six-item scale that identifies two types of religious orientations: superficial and deep orientation, and has been found to demonstrate good internal consistency. It was used by Idehen (2001) on a sample of 160 and found alpha values between 0.76 and 0.80 and an internal consistency Cronbach alpha of 0.80, with a test retest reliability correlation of 0.75); and Section D was the intimate partner violence propensity scale [IPVPS] (IPVPS was self-developed covering physical and psychological abuse and validated by two experts of psychology in the University of Nigeria, Nsukka. For reliability, a trial testing was done using the 14 IPVPS structured questionnaires within the zone but different from the area that was eventually used for the final study. The researchers used the collected data to estimate the reliability of the coefficient of the instrument. The data collected were correlated using Kendall coefficient of concordance. This yielded a co-efficient of .795 which approximately

equals to 0.79. This value is high and hence ensures the reliability of the instrument). Only those who were currently in an intimate heterosexual relationship were deemed eligible for the study. Consent form was duly signed by all participants. While the researcher verbally assured them that all responses will be kept confidential and as a result pseudonym were administered to each participant in order to protect their identity.

FINDINGS AND DATA PRESENTATION

For the respondent's personality, direct scoring on a 5-point scale (1-5) was used for all items on the inventory, 1=Disagree strongly, 2=Disagree a little, 3=Neither agree nor disagree, 4=Agree a little and 5=Agree strongly. Eight (8) questions were used to test one category while nine (9) questions each for the remaining four categories, making a total of 44 questions. With 40-45 being the maximum score for each category. After summing the total in each category, all those that scored 20 and above were considered to have that particular personality trait. Which means one person can score high in more than one category. This enabled us to get the prevalence of the personality trait. In order to get the actual personality trait of each respondent, the prevalence table was re-coded; thus, every respondent was categorized based on the personality trait he or she scored the highest. For the religious inventory re-code was applied. All those that choose 'quite religious' or 'very religious' in at least 5 items were considered to be 'Deep' otherwise they were considered 'Superficial'. Finally, the IPVPS scoring method included 1=strongly disagree, 2=disagree, 3=agree, 4=strongly agree. Fourteen questions covering the physical and psychological violence were used to test IPV. The maximum score was 56, thus, all those that scored 25 and above were considered to have 'abused their partner' otherwise they fall under the 'did not abuse partner' category.

Also, variables such as age, religion and education were re-coded. For age, all those that were between 20-49 years were re-coded as 'younger adults' otherwise it was 'older adults'. More so, Christianity remained constant while Islam, African traditional religion and others were re-coded as 'other religion'. Furthermore, no formal education, FSLC, SSCE were re-coded as 'low education' otherwise it was 'high education'.

Table 1: Respondents socio-demographic characteristics and IPV (N=384)

IPV	Variables		Total	
Sex				
	Male	Female		$\chi^2=0.002$; df=1 ; p<0.965
Abused partner	120(56.9%)	91(43.1%)	211(100.0%)	
Did not abuse partner	98(56.6%)	75(43.4%)	173(100.0%)	
Total	218(56.8%)	166(43.2%)	384(100.0%)	
Age				
	Younger adults	Older adults		$\chi^2=38.859$; df=1 ; p<0.000
Abused partner	152(72.0%)	59(28.0%)	211(100.0%)	
Did not abuse partner	70(40.5%)	103(59.5%)	173(100.0%)	
Total	222(57.8%)	162(42.2%)	384(100.0%)	
Religion				
	Christianity	Other religion		$\chi^2=28.462$; df=1 ; p<0.000
Abused partner	199(94.3%)	12(5.7%)	211(100.0%)	
Did not abuse partner	130(75.1%)	43(24.9%)	173(100.0%)	
Total	329(85.7%)	55(14.3%)	384(100.0%)	
Education				
	Low education	High education		$\chi^2=0.000$; df=1 ; p<0.997
Abused partner	122(57.8%)	89(42.2%)	211(100.0%)	
Did not abuse partner	100(57.8%)	73(42.2%)	173(100.0%)	
Total	222(57.8%)	162(42.2%)	384(100.0%)	

Source: Field survey, 2019

Data from Table 1 show that out of the 384 respondents for the study, 56.8% were males while 43.2% were females. There is major differences in the abuse of partners between the male and female respondents. With $\chi^2=0.002$; $df=1$; $p<0.965$, it shows that sex has no statistically significant relationship with IPV. Also, 85.7% were Christians while 14.3% were affiliated to other religion. The table shows that majority of the respondents that were abusive are Christians. With $\chi^2=28.462$; $df=1$; $p<0.000$, it shows that religion has a statistically significant relationship with IPV. In addition, 57.8% had low education while 42.2% had high education. The table shows that those with low education had the same percentage of 'abused partner' and 'did not abuse partner'; the same applies to those with high education. With $\chi^2=0.000$; $df=1$; $p<0.997$, it shows that education has no statistically significant relationship with IPV. In support of the above finding, a respondent summarized the views of other respondents when he said:

Intimate partner violence is not an issue that is attributed to one causative factor alone, several issues come into the fore. For instance, children who experience their father abusing their mum and vice versa may consider that behaviour normal and may likely portray such behaviour in the future. It doesn't matter the age he gets intimate with a partner, his religion or his educational qualification. This issue cuts across all demographic divides from my experience. I have seen, met and counseled an abusive professor and I have met the one that is not. You would only imagine that for someone who is well schooled, s/he will know the dangers of violence but that is not the case. I

have counseled several Christians that are abusers, likewise Muslim and atheist/agnostic abusers. However, I must say that, intimate partner violence is quite common among the younger generation. You will hardly see an old man who divorced his wife or vice versa, based on intimate partner violence. They are either widowed, married or separated. The truth still remains that emotion is a very delicate part of our lives and when it is mishandled, tempers flare and you know the outcome [Senior Lecturer, Psychology].

Table 2: Percentage distribution of respondents by prevalence of personality traits

Personality prevalence	Frequency	Percentage (%)
Neuroticism	91	23.7
Extraversion	204	53.1
Openness to experience	181	47.1
Agreeableness	253	65.9
Conscientiousness	165	43.0

Source: Field survey, 2019

Data from Table 2 show the prevalence rate of the respondents who were high on the measured five personality traits. The personality inventory measured personality dimensions along five major subdivisions which are Neuroticism, Extraversion, Openness to experience, Agreeableness, Conscientiousness. Agreeableness had the highest percentage (65.9%), followed by extraversion with a prevalence rate of 53.1%, openness to experience with a prevalence rate of 47.1%, Conscientiousness with 43.0% then Neuroticism with a 23.7% being the lowest. A respondent noted thus:

Although we have a dominant personality in us, there are strands of other personality traits in us. Some can be an extrovert at one point and an introvert in another. Sometimes it depends on the situation that triggers each personality in a person. Take a friend of mine for instance, he is a shy and somewhat reserve person but guess what, the type of discussion in a place brings out his personality. When football is being discussed, he speaks as though he is the most outspoken person ever regardless of the place he is, but when it comes to issues of politics, he won't even utter a word, he prefers to just listen. But we all know that an extrovert always wants to be heard regardless of his knowledge about the topic [Senior Lecturer, Sociology].

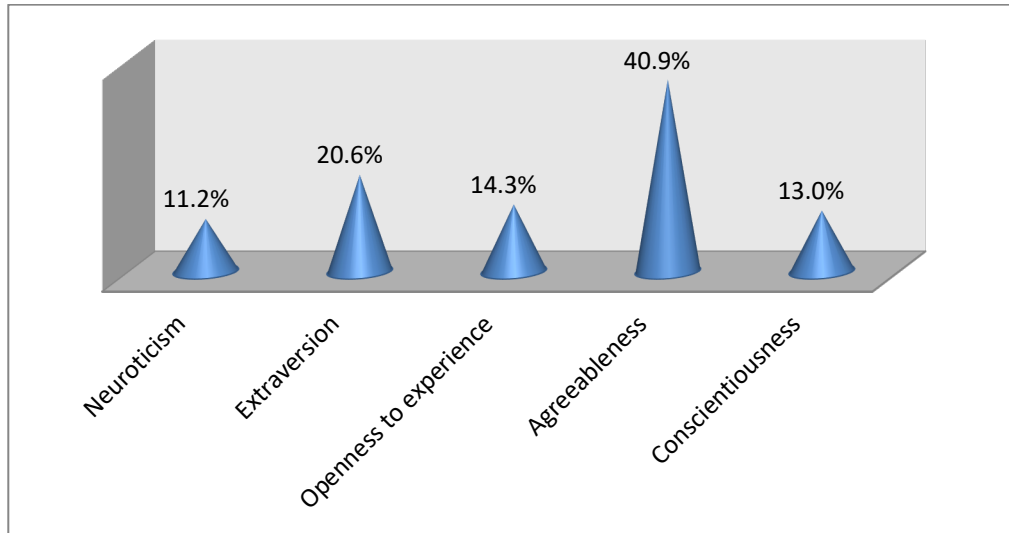


Figure 1: Percentage distribution of respondents by personality traits (N=384)
Source: Field survey, 2019

On re-code, data from Figure 1 show that out of the 384 respondents for the study, 11.2% were categorized under 'Neuroticism', 20.6% were categorized under 'Extraversion', 14.3% were categorized under 'Openness to experience', and 40.9% were categorized under 'Agreeableness' while 13.0% were categorized under 'Conscientiousness'. The Figure shows that the highest percentage of respondent was categorized under 'Agreeableness'.

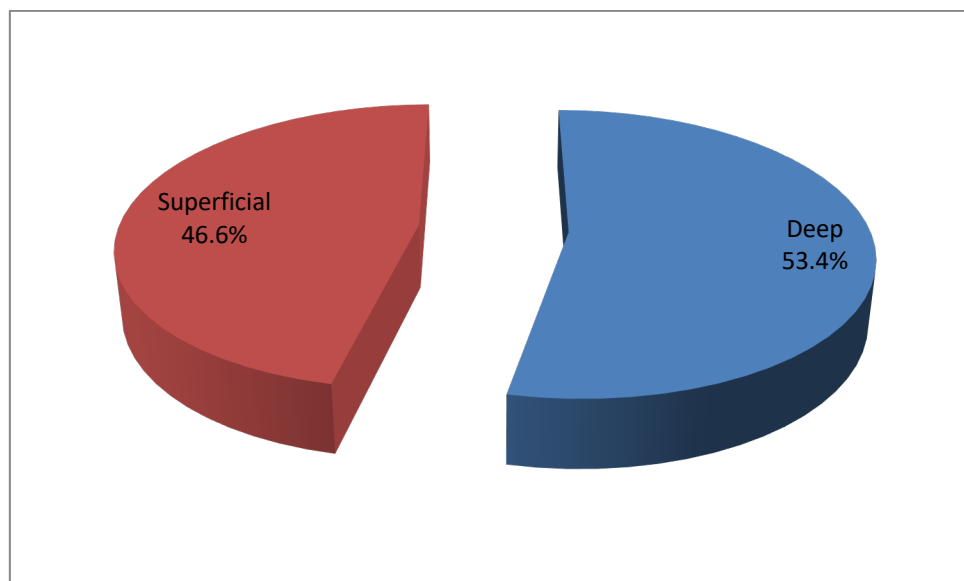


Figure 2: Percentage distribution of respondents by religious life (N=384)
Source: Field survey, 2019

Figure 2, shows the prevalence rate of participant's religious life. It showed that the prevalence of deep religious orientation was 53.4% while Superficial was 46.6%. Report from the qualitative study shows that even though Nigerians are very religious, the act and virtues of being religious is often missing. According to a respondent:

Nigerians I must confess are a deeply religious people whether they are Muslims, Christians or Traditionalist but it still doesn't really reflect in many things that we do. A person might go to church, do all that is required of him or her but when s/he is confronted with a situation that truly demands the practice of faith, many will shy away. I must add here that experiences have shown that the Muslims and Traditionalist are ready to abide by their principles much more than the Christians, although you just can't take it away from Christians, they are very peace-loving people [Senior Lecturer, Sociology].

Another respondent said:

The truth is as religious as we are, if we can really practice what we are been taught, I believe Nigerians would be the most successful people in the world. Christianity for instance teaches peace, love, kindness, selflessness, we should not steal, kill or backbite, this also applies to the Muslims, but when you look at Nigeria as a whole and the way they go to church or mosque, you begin to wonder what happened to what they are being taught in the church or mosque [Lecturer 1, Psychology].

Table 3: Percentage distribution of respondents by propensity to violence (N=384)

IPV	Frequency	Percentage (%)
Abused partner	211	54.9
Did not abuse partner	173	45.1
Total	384	100.0

Source: Field survey, 2019

Table 3, shows that out of the entire 384 respondents for the study, 54.9% abused their partners while 45.1% did not. This shows that majority of the respondents have abused their partners. A respondent noted thus:

Being in a relationship is beautiful and burdensome. Beautiful in the sense that, you feel loved, wanted and even secure, whereas it can also be burdensome in the sense that these people have differing views. It's not every time they agree, and in disagreement, people often say or do things that in normal peaceful circumstance they won't, which is the abuse per se. The most common form is psychological abuse. Although physical abuse is also common, its wounds are likely to heal but psychological form pierces the very recesses of one's soul, when that happens you know that person will never be the same again [Senior Lecturer, Sociology].

Another respondent said:

They are hardly any families that have not experienced abuse especially the psychological form. Couples are bound to disagree and in the process they may say things that are hurtful. Marriages are intact not because there is a total absence of abuse but because the love and maturity is much stronger than whatever hurtful words that may have been said in the heat of arguments. Some people may think they are not abusers because they don't beat, kick or slap their spouses but the truth is they

may have done so with their mouths, acts of commission or omission [Senior Lecturer, Psychology].

CROSS TABULATION

In other to achieve the general objective of this study, chi square (χ^2) test was used to ascertain relationships via cross tabulation.

Table 4: Respondents Religious life and IPV (N=384)

IPV	Religious life		Total
	Deep	Superficial	
Abused partner	97(46.0%)	114(54.0%)	211(100.0%)
Did not abuse partner	108(62.4%)	65(37.6%)	173(100.0%)
Total	205(53.4%)	179(46.6%)	384(100.0%)

$\chi^2=10.345$; $df=1$; $p<0.001$

Source: Field survey, 2019

Data from Table 4 shows that of all the respondents that were categorized as deeply religious, 46.0% abused their partner while 54.0% that did abuse their partner were categorized as superficially religious. Also, of all those that did not abuse their partner, 62.4% were deeply religious while 37.6% were superficially religious. This shows that majority of the respondents that was deeply religious did not abuse their partner. This could be as a result of Christianity's and Muslims emphasis on peace among spouses. With $\chi^2=10.345$; $df=1$; $p<0.001$, it shows that there is a statistically significant relationship between religion and IPV. In support of the above, a respondent said:

Yes, religion most definitely play a role in the issue of intimate partner violence. But not everyone that goes to church is a born-again Christian. They are several Christians that don't even know the last five books of Old Testament. They are the kinds that will easily be abusive. Normally, Christians are taught to have peace in the home, with the wife knowing her place as a submissive wife and the husband loving and respecting her. Once they keep to these teachings, then they will likely be absence of abuse in the home, otherwise they may likely be abusive cases. But then again, there are portions of the bible that actually requires the husband to hit the wife when she is going against his instruction, which makes religion a risk factor as much as a protective one for partner violence. From the religious perspective, the issue of intimate partner violence is quite complicated [Senior Lecturer, Psychology].

Another respondent said:

Well, the part where Christians are advised to have peace in their homes have made it possible for many Christian families to be intact, if not many would have broken. Being a Christian does not mean you are immune to disagreement, only that they handle their disagreement in a way that honour God especially for those who are deeply rooted in the faith but those that are just Sunday to Sunday Christians will most likely abuse their partners. Recently, they seem to be a rising case of divorce among Christians which goes to show that people don't practice everything that is being

taught any more, thus the level of surface Christianity is on the rise [Lecturer 1, Sociology].

Table 5: Respondents personality traits and IPV (N=384)

IPV	Personality trait					Total
	Neur.	Extra.	Open. Ex.	Agree.	Consci.	
Abused partner	4 (1.9%)	36 (17.1%)	48 (22.7%)	97 (46.0%)	26 (12.3%)	211 (100.0%)
Did not abuse partner	39 (22.5%)	43 (24.9%)	7 (4.0%)	60 (34.7%)	24 (13.9%)	173 (100.0%)
Total	43 (11.2%)	79 (20.6%)	55 (14.3%)	157 (40.9%)	50 (13.0%)	384 (100.0%)

$\chi^2=65.352$; $df=4$; $p<0.000$

Source: *Field survey, 2019*

Data in Table 5 shows that out of all respondents that abused their partner, 1.9% were categorized under Neuroticism, 17.1% were under Extraversion, 22.7% were under Openness to experience, and 46.0% were under Agreeableness while 12.3% were under Conscientiousness. Also among all those that did not abuse their partner, 22.5% were categorized under Neuroticism, 24.9% were under Extraversion, 4.0% were under Openness to experience, and 34.7% were under Agreeableness while 13.9% were under Conscientiousness. This shows that Neuroticism, Extraversion and Conscientiousness all have a higher percentage of respondents that did not abused their partners than those that did, while Openness to experience and agreeableness had a higher percentage of those that did abuse their partners than those that did not. With $\chi^2=65.352$; $df=4$; $p<0.000$, it shows a statistically significant relationship between personality traits and IPV. A respondent had a contrary view when he noted thus:

Every one that has emotion has abusive tendencies although it is more innate in some than others. I would say the neurotic and conscientious persons are likely to be very abusive due to their patterned lifestyle. For the agreeableness personality, I must say, they may be at their worst form when those they trust pay them back with dishonesty; however, it varies depending on the situation [Senior Lecturer, Sociology].

Another respondent noted thus:

The extroverts who I can classify under extraversion and openness to experience are very prone to perpetrating IPV because these are people who often want to have their ways in things and when there are frustrated, it becomes a problem for them and they often lash out at anything that crosses their paths including their partners no matter how much they are in love [Senior Lecturer, Psychology].

PREDICTION OF LONG-RUN INFLUENCE

In other to test the long-run significance of religious life and personality traits jointly, the multiple regression analysis was employed. Similarly, the binary logistic regression analysis was used to

predict the long-run significance of several independent variables like religious life, personality traits, sex, age, religion and education.

Table 6: Predictors of factors that influence IPV using multiple regression analysis (N=384)

Model	Unstandardized coefficients		Standardized coefficients		t	Sig	R^2	F-val	95% Confidence Interval for B	
	B	Std. Error	Beta						Lower	Upper
Constant	1.849	.088			21.103	.000	.061	12.466	1.677	2.022
*Pers. traits	-.080	.021	-.198		-3.741	.000			-.121	-.038
Rel. life	-.096	.053	-.096		-1.824	.069			-.200	.007

Source: Field survey, 2019

Data in Table 6 shows that personality trait and religious life jointly will significantly predict intimate partner violence among couples in Uyo metropolis, ($F=12.466$, $p<.05$, $R^2=.061$). It is observed that the independent variables jointly explained 6.1% variation in level of IPV among the respondents. However, it is observed that personality traits ($B=-.080$, $t=-3.741$, $p<0.05$) independently predict IPV, while religious life ($B=-.096$, $t=-1.824$, $p>0.05$), was found not to have significant independent influence on IPV.

Table 7: Predictors of factors that influence IPV using binary logistic regression (N=384)

Socio-Demographic variables	Unstandardized coefficients		Standardized coefficients						
Independent variables	B	S.E.	Wald	Df	Sig	Exp(B)	95% C.I. of Exp(B) Lower	Upper	
Religious life	.527	.284	3.460	1	.063	1.695	.972	2.954	
*Personality traits	-.549	.110	24.825	1	.000	.578	.466	.717	
*Sex	-.625	.261	5.745	1	.017	.535	.321	.892	
*Age	1.390	.254	30.028	1	.000	4.015	2.442	6.601	
*Religion	1.922	.409	22.033	1	.000	6.834	3.063	15.246	
Education	-.150	.249	.367	1	.545	.860	.529	1.400	
Constant	-2.308	.836	7.617	1	.006	.099			

Source: Field survey, 2019

From Table 7, the independent variable: religious life, personality traits, sex, age, religion and education, were used to determine the influence on IPV. IPVB= -2.308, .527 (RY), -.549 (PT), -.625 (SX), 1.390 (AGE), 1.922 (RN), and -.150 (ED). Where: IPVB= intimate partner violence behaviour, RY= Religious life, PT= Personality traits, SX= Sex, AGE=Age, RN= Religion and ED= Education.

Data presented above shows the relationship between several predictor variables and IPVB. The result shows that personality traits, sex, age and religion have an influence (a significant relationship) on IPVB among intimate partners in Uyo metropolis. Personality traits, sex, age and religion are significant at .05% level with (PT= [WALD=24.825, P=0.000 (<0.05)], SX= [WALD=5.745, P=0.017 (<0.05)], AGE= [WALD=30.028, P=0.000 (<0.05)], and RN= [WALD=22.033 P=0.000 (<0.05)]). The odds ratio (OR) for PT is 0.578 (95% CI: 0.466-0.717), SX is 0.535 (95% CI: 0.321-0.892), AGE is 4.015 (95% CI: 2.442-6.601) and for RN the corresponding figure are 6.834 (95% CI: 3.063-15.246). This indicates that among all the independent variables (predictors) of assessing influence of intimate partner violent behaviour, personality traits, sex, age and religion have high influence on the intimate partner violent behaviour among intimate partners in Uyo metropolis.

DISCUSSION

Findings shows that majority of the respondents have abused their partners either physically or psychologically. A lack of publications that either corroborates or contradicts this finding was noticed. Findings show that other variables such as age and religion have statistically significant influence on IPV and was confirmed in the prediction of their long-term influence at WALD=30.028, P=0.000 (<0.05) and WALD=22.033 P=0.000 (<0.05), respectively. A lack of publications that either corroborates or contradicts this finding was noticed.

Findings from this study show that religious life has independent influence on IPV and its long-term influence was marginally not significant. This relatively corroborates the findings of Ellison, Trinitapoli, Anderson and Johnson (2007), Lehrer et al (2009), Warren (2015), Ghodrati et al (2019), but contradicts that of Mitchell (2019). In a study carried out among Korean immigrant women in the United States which assessed the role of religious affiliations and frequency of religious ceremonies, such as going to church, Bible studies, and religious unequal relationship between couples in intense partner violence, it found that a high frequency of religious service attendance was associated with higher IPV victimization in Korean immigrant women, while their partners' high religious service attendance correlated with lower IPV victimization (Kim, 2018).

Similarly, findings show that personality traits have an independent influence on IPV and this was validated (using the binary logistic regression) at WALD=24.825, P=0.000 (<0.05). This finding corroborates that of Yalch, (2012). In testing their joint significance using the multiple regression analysis, they were found to be joint predictors. Although personality trait showed more predictive ability, religion was marginally not influential. A lack of publications that either corroborates or contradicts this finding was noticed.

Findings of this study have policy implications for health care providers, social care practitioners and the general public health workers since they are the frontiers in addressing biopsychosocial needs of persons who experience violence, especially from intimate partners. Given the underreported nature of violence perpetrated by intimate partners, there is the urgent need to create awareness of the situation in order to improve evidence-based practice among policymakers and social care service providers, as well as increased capacity for data collection on intimate partner violence. Since personality traits influences IPV, efforts should be made to integrate the prevention of violence into religious, social and educational training and teachings

given that they are primary agents of socialization influencing personality make-up. Policy makers, social workers, clinicians, psychiatrist, among others should always consider personality traits and religion when dealing with issues on intimate partner violence. Findings of this study could potentially influence local and international policies and programs to mitigate violence among intimate partners.

LIMITATIONS

It should be noted that there are many drawbacks to this research. The lack of studies to compare results mean this study gives new information in the area. This a strength of the study. The limitation of the study can be response bias where people feel intimidated to reveal their attitude with their partners. Another limitation is that data was obtained from self-reported intimate partner violence. Although self-report is often used in reporting research on violence and bullying (Cornell & Brockenbrough, 2004) future studies should also provide multi-informed approaches for evaluating the occurrence of violence among intimate partners so as to reduce the risk of validity. Second, respondents from one Middle- and low-income country was studied in this research and only a geographical location was studied hence this raise issue of generalizability of study.

CONCLUSION

This study surveyed the moderating role of personality traits and religion on intimate partner violence in Uyo, Akwa Ibom state. Findings show that majority of the respondents have abused their partners physically or psychologically. Findings showed that age and religion was statistically significant with IPV and was validated in the prediction of their long run influence while sex was not significant but it showed a significant long run predictive ability and education was not significant. Personality traits and religious life which is the focus of this study were found to be independent predictors of IPV while they also had joint significance however, while personality traits were significant in the multiple regression analysis, religion was not. It is therefore recommended that more research on intimate partner violence in low- and middle-income settings should be carried out with focus on how personality traits and religion contribute to the menace.

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Competing Interest

No conflict of interest was recorded or known to the researchers.

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